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years of wandering. A luxuriant family tree is with all races an object of desire, and the wish is the father of the thought. Mr. Thayer's chronology is based on the line Levi, Kohath, Amram, Moses. Would not Joseph, Ephraim, Beriah, Rephah, Telah, Tahan, Elishama, Nun, Joshua do as well? It is the Egypt of the twenty-sixth dynasty the Elohist knows. If Samuel used "the law" in his seminaries, he must have given a pretty liberal construction to his standards. No local name has been satisfactorily identified. Not even Pithom. The objections of Lepsius have never been met, and Revillout still rejects the identification with Tell el Maskhuta. On Naville's Pihachiroth-Pikerehet *cf.* my observations in *Hebraica*, X, p. 161. In Num. 14:25 (Je), 21:4 (E), 1 Kings 9:26 (J) Yam Sûph is the Aelanitic gulf. According to Müller there was no great wall, *cf.* *Asien und Europa*, p. 45. Stade, Wellhausen, Sayce, Winckler, and Moore think that Hebrew tradition placed Sinai east of the 'Aḳabah. Deut. 1:2 is against Jebel Araf. The story of the Rutennu slaves and their emancipation and adoption belongs to the realm of pure fiction. Ramessu II may have suffered undeserved obloquy as "the Pharaoh of the oppression." But Mer en Ptah, who in Palestine "devastated Israel and left it without grain," can no more be Joseph's benefactor than "the Pharaoh of the Exodus." Signs are multiplying of the presence in Palestine long before Ramessu IV (1208-1202) of tribes and tribal names playing an important part in later Hebrew history. "Israel" is now one of these.

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DE ELOHISTÆ PENTATEUCHICI PRIORIS, QUI VOCATUR, ETHICA. Dissertatio Theologica, quam ordinis theologorum summe reverendi auctoritate in Academia Friderico-Alexandrina Erlangensi ad honores licentiati theologiæ rite capessendos die XXV. mensis Julii MDCCCXCVI, hora X, in aula publice defendet JUSTUS KÖBERLE, *cand. theol.* MDCCCXCVI. Typis Friderici Junge typographi aulæ regiæ Bavaricæ et universitatis Erlangensis. Pp. 98.

THIS dissertation does not consider at all pentateuchal analysis as such. It assumes, as already proved, the existence within the Pentateuch of different documents with well-defined limits. One of these documents, more often known as the Priests' Code, but called by the author the Former Elohist and represented by the symbol P, is discussed by him with reference to its ethical teachings. The similar

code H, the Law of Holiness, existing within P, is included in the discussion. P is treated simply as a book, and not at all with reference to the historical circumstances of its origin.

The author seems to define ethics in the following rather vague terms: "whatever things are done by man endowed with free will for the sake of attaining some definite end," and says that, therefore, the present discussion is concerned with "whatever things should be observed by the people and by individuals in order to attain the end set before the people and individuals by God." This "end" he finds to be the communion of God and Israel, which was brought about by the covenant between them. The way for the people to attain this end was by holiness, because God is holy. The holiness of God is defined as his perfection, which is opposed to all impurity, and hence it is practically equivalent to purity. Nearly all the regulations of P are designed to show ways to escape various kinds of impurity, in other words, to be holy as God is holy. The reasoning by which the author seeks to show that the holiness of God is the underlying principle in the different cases is ingenious, but not always convincing.

The author touches on many controverted points, and, therefore, it would not be surprising if no one should agree with him in all his conclusions. His fairness and clearness of statement, however, are usually noticeable. A few criticisms may be offered. It is rather a serious omission that so few books were consulted which are printed in other languages than German. The author makes some inferences not fully warranted by the evidence in trying to find in P a symmetrical ethical *system*. The consideration of customs and institutions among other Semitic nations similar to those of Israel, *e. g.*, in reference to sacrifices, is designedly omitted, and yet it would have helped to truer conceptions at certain points. The idea of the omnipotence of God cannot fairly be deduced from the phrase *אֱלֹהֵי שְׁרֵי* alone, as the author does on p. 5, even if the usual derivation of *שְׁרֵי* be the correct one. The word *נִכְרִי* (Deut. 23:21) is on p. 88 apparently confused with the words *תֹּשֶׁב* and *גֵּר*. Minor typographical errors are not infrequent.

This thesis has an indirect bearing on the question of pentateuchal analysis. The fact that the ethical system of P is not entirely complete, but must be supplemented from the other codes, which is recognized on pp. 10, 25, 30, and 40, may suggest that the current analysis is not so certainly correct as the author assumes it to be. The book also contributes directly much material which will be found very helpful in

the consideration of the ethics of the Old Testament in general. No one can fail to find the book stimulating and instructive, if not at all points conclusive.

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BEITRÄGE ZUR ENTSTEHUNGSGESCHICHTE DES PENTATEUCHS. Von D. AUGUST KLOSTERMANN.

THIS is the title of a series of articles in the *Neue kirchliche Zeitschrift* (January–May, 1897), a continuation of some previous articles on the same subject, which were subsequently republished in book form. The object of the present series is stated to be, not the discussion of all the various archæological and historical questions which might be raised, but simply the literary and historical investigation as to authorship, date, and original form of the primitive pentateuchal narrative. In the execution of this purpose the writer confines himself to two features of that narrative: (1) the description of the Mosaic sanctuary and (2) of the arrangement of the Israelitish camp (Ex., chaps. 25–31 and 35–40). These two features are selected as central points, as it were, of great importance, around which all other subordinate matters are grouped.

After briefly setting forth the fundamental nature of these two subjects as treated in the pentateuchal narrative, the writer next proceeds to an investigation of the state of the text. The different Hebrew and Greek texts, as they stand today, show traces of many different recensions. While remarkable differences exist between the Greek and the Hebrew, *e. g.*, in those sections which treat of the construction and furnishing of the sanctuary (Ex., chaps. 36–40), it must also be noted that the different Greek texts differ among themselves. Even the pre-hexaplar Greek text must have presented a mixture of different translations, or different recensions, and investigation shows also that the Vatican text, as compared with Origen's *Hexaplar*, goes back to a simpler and briefer type differing materially from the present Hebrew text. In its present form, however, it resembles the Hebrew text more closely. This, however, is the result of later changes and additions. As it now stands, even those portions, *e. g.*, certain verses in chaps. 35, 36, and 37, which seem to be most literally translated from the Hebrew, when studied more carefully, make the impression of careful arrangement and fitting together of different fragments. The conclusion is reached, accordingly, that the Hebrew text of Ex., chaps. 25–40,